

# CH'AN NEWS LETTER

No. 124 August, 1997

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## Complete Penetration of Ear Consciousness

A talk given by Master Sheng-yen on May 8, 1994, translated by Ming-yee Wang and edited by Linda Peer and Harry Miller.

We have been looking at the section of the *Surangama Sutra* known as the Twenty-Five Kinds of Complete (or Perfect) Penetration. What is meant by "complete penetration?" A complete penetration is a door or entrance through which we can discover our Buddha nature. Buddha nature is sometimes called our intrinsic nature, our original face, or true suchness. It is what the Buddha awakened to when he realized enlightenment.

In the *Surangama Sutra*, twenty-five complete penetrations are described by the bodhisattvas that experienced them. These are examples of the ways we can discover our Buddha nature. What are these twenty-five entries? They constitute the environment in which the mind functions, divided according to the traditional Buddhist understanding of the structure of that environment.

The first twelve of the twenty-five doors or entries to Buddha nature consist of the six sense organs (eye, ear, nose, tongue, body and mind) and the six sense objects (sights, sounds, smells, tastes, things touched, and the objects of the mind: thoughts, emotions, memories and the like). The six sense objects actually include all phenomena.

What is it that allows us to distinguish or discriminate between external objects? It is our sense organs coming into contact with sense objects. This contact gives rise to the sense consciousnesses, the next six of the twenty-five entries. The six sense consciousnesses are the consciousnesses of seeing, hearing, smelling, touching, tasting and mental activities.

To give a concrete example, I use my hand, the sense organ of the body, to touch a cup, the object of the sense of touch. When my hand touches a cup, it causes an awareness that is called the consciousness of the body of touch.

In addition there are the seven elements which the ancient Chinese believed made up all phenomena: earth, fire, water, wind, space, perception and consciousness. All together these add up to twenty-five, and each can be completely penetrated to reveal its Buddha nature. To summarize: 6 Sense Organs + 6 Sense Objects + 6 Sense



Consciousnesses + 7 Elements = 25 Doors or Entries.

In the *Surangama Sutra* bodhisattvas are categorized according to how they realized enlightenment. For example, if enlightenment is achieved because the body sense organ touched something, the bodhisattva experienced Complete Penetration of the Sense Organ of the Body. If the experience concerns *what* the body touched, something hard or warm for example, then enlightenment is achieved through the Complete Penetration of the Sense Object of Touch. If it is the awareness of the contact of the body with some object that leads to the enlightenment, that is Complete Penetration of the Sense Consciousness of Touch.

Here is an account of an enlightenment experience that we can examine: The modern Chinese Master Hsu Yun was practicing in a Ch'an Hall in the cold of winter. Hot tea was often brought to the practitioners.

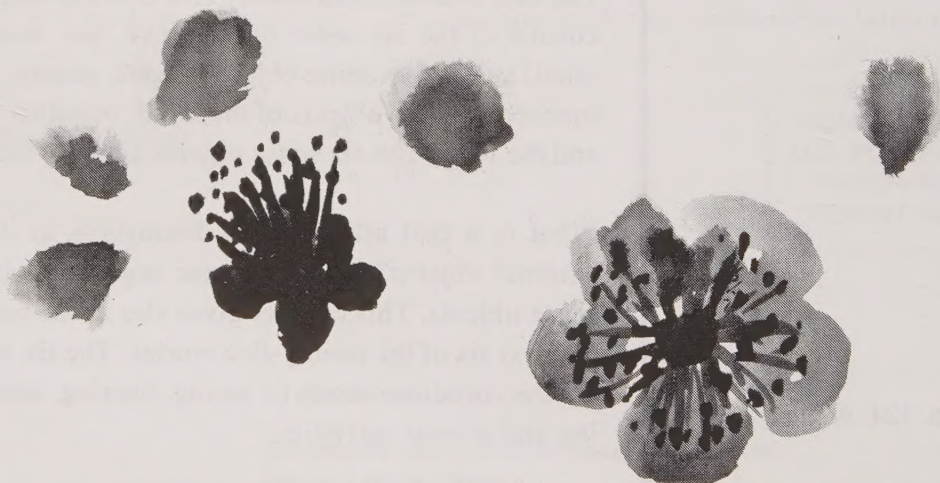
One day Master Hsu Yun held out his cup to receive tea and the tea was so hot that the cup burned him and he dropped it.

At the sound of the cup breaking, Master Hsu Yun realized enlightenment. What kind of Complete Penetration was that? The sense organ of touch or hearing? The object of hearing or of touch? Or was it the consciousness of these senses? In order to know the answer we would have to ask Master Hsu Yun. We would need to know at exactly what point he was enlightened. Only he could tell us.

Once you penetrate one door, you don't need the other entrances. When you enter, you penetrate all doors. But the point of entry is different for different people.

At the Center we have two doors, one in the front and one in the back, but you don't even really need to go through a door to enter the Center. You can climb over a wall or in a window. Once you are inside it doesn't matter how you got in, but we can still talk about the path you took.

At the Center the two doors are the normal entries. However, if you climb over a wall or in a window there is no difference in the fact that you are inside. Of course, most people don't climb over walls. The twenty-five complete penetrations described in the *Surangama Sutra* are the normal ways to discover our Buddha Nature, and are comparable to the two doors of the Ch'an



*Sense organs, sense objects...*

Nora Ling-yun Shih

Center. However, it is not impossible that there are additional ways to discover our Buddha Nature.

Let us return to the sutra, and talk about Bodhisattva Samantabhadra's complete penetration through ear consciousness:

*Samantabhadra Bodhisattva then rose from his*



seat, prostrated himself with his head at the feet of the Buddha and declared: "I was already a son of the Dharma King when formerly I was with the Tathagatas who were countless as the sands in the Ganges. All the Buddhas in the ten directions who teach their disciples to plant Bodhisattva roots, urge them to practice Samantabhadra deeds which are called after my name. World Honored One, I always use my mind to listen in order to distinguish the variety of views held by human beings. If in a place, separated from here by a number of worlds as countless as the sands in the Ganges, a living being practices Samantabhadra deeds, I mount at once a six tusked elephant and reproduce myself in a hundred and a thousand apparitions to come to his aid. Even if he is unable to see me because of his great karmic obstruction, I secretly lay my hand on his head to protect and comfort him so that he can succeed. As the Buddha now asks about the best means of perfection, according to my personal experience, the best consists in hearing with the mind, which leads to non-discriminative discernment." (p.127)

The translator has digested the contents of the passage besides translating it. As a result it does not contain the richness of meaning of the Chinese, so we will proceed based on the Chinese.

Samantabhadra can be translated as "universal virtue." "Universal" indicates several things. First, it means universal in terms of space. That is, Samantabhadra's virtue can exist or manifest anywhere. Wherever Samantabhadra's methods are practiced, the Bodhisattva is there, together with the practitioner. Samantabhadra's virtue is also universal in that his method is suitable for anybody in any place.

Again, Samantabhadra is "universal virtue" because Samantabhadra's method is beneficial for any sentient being regardless of level of practice, virtue or karmic roots. Very experienced practi-

tioners with deep wisdom and great merit or beginners on the Bodhisattva Path can benefit from his method.

What is this method of practice? It is the ten great vows of Samantabhadra which are described in the *Avatamsaka Sutra*:

- To worship and respect all Buddhas.
- To praise the Tathagatas.
- To cultivate the giving of offerings.
- To repent all karmic obstructions.
- To rejoice in the merits of others.
- To request the turning of the Dharma wheel.
- To request that the Buddhas dwell in the world.
- To always follow the Buddhas in study.
- To always harmonize with living beings.
- To transfer all merits to all others.

"Virtue" means that anybody, at any time and place, who comes into contact with Samantabhadra's method, will benefit. It is like coming into contact with virtuous people or nutritious food. It is always beneficial. In this sense, too, Samantabhadra represents universal virtue.

Samantabhadra says, "I was already a son of the Dharma King..." In the *Avatamsaka Sutra* two great bodhisattvas are called sons of the Dharma King, Manjusri and Samantabhadra. However, Manjusri is also known as the mother of the Buddhas in the three times (past, present and future), while Samantabhadra is called the eldest son of the Buddha. In what sense is Manjusri the mother of the Buddhas? He preceeded the Buddhas because he represents wisdom, and wisdom is the foundation of Buddhism. Without wisdom one cannot become a Buddha.

Samantabhadra is called the elder son of the Buddha (the Dharma King) because he represents the virtuous activity of a bodhisattva, as expressed in the ten great vows. The number ten is used to represent perfection. The ten great vows



incorporate all the virtuous activities of all bodhisattvas within their general categories. Anyone who practices Samantabhadra's vows is the elder son of the Dharma King and should be *able* to become a Buddha soon. But Samantabhadra remains the elder son. What kind of a prince is this? Who wants to be a prince eternally and never attain the throne?

In the sutra, Samantabhadra says, "I was already a son of the Dharma King when formerly I was with the Tathagatas who were countless as the sands in the Ganges." If you think about it, this means that Samantabhadra is the oldest son of Buddhas as countless as the grains of sand in the Ganges River. Countless sentient beings have attained Buddhahood, and yet Samantabhadra remains the Prince of the Dharma King and has not become a Buddha. Why do you think that is?

Samantabhadra Bodhisattva represents two things. First, he represents the activities of a bodhisattva. Second, he represents what anyone who practices like him will become. Anyone who practices his vows becomes Samantabhadra Bodhisattva. There can be thousands, tens of thousands, even millions of Samantabhadra Bodhisattvas. All of them are the same Samantabhadra Bodhisattva. They are identical. The Chinese say that whoever provides the milk is the mother. In the same sense, whoever has the virtue and the abilities of Samantabhadra Bodhisattva is Samantabhadra Bodhisattva.

When I was in Vancouver I met identical twin brothers. Even their voices and facial expressions were the same. Both were very good photographers. I often confused them. I would say to one, "Yesterday you did this for me," and he would say, "I wasn't here yesterday. That was my brother."

This went on and on. Finally I said to them, "My inability to tell the difference between you may

be excused, but what about your children? Can they tell the difference?"

They said that their children often mistook one brother for the other until they reached their teens. "And your wives?" They said that their wives could tell.

These brothers are almost identical, but not as identical as Samantabhadra and a person whose practice is at his level. When a person's practice is at the level of Samantabhadra Bodhisattva, he *is* Samantabhadra.

The text goes on: "All the Buddhas in the ten directions who teach their disciples to plant Bodhisattva roots, urge them to practice Samantabhadra deeds which are called after my name." All of us on the bodhisattva path should practice Samantabhadra's vows. The practice of Samantabhadra's vows is the complete Bodhisattva Path. We can start by practicing on an elementary level. We start by practicing them partially until we reach the point where we can practice them completely. Bodhisattva practice incorporates the virtuous activities of all bodhisattvas. Other ways of practice may only be appropriate for a particular stage or part of the bodhisattva path.

What is the Complete Penetration of the Consciousness of Hearing? It is not hearing with the sense organ of the ear, but rather it is hearing with the mind and it is not done with the discriminating mind, but with a pure mind. With a pure mind, the bodhisattva listens to the thoughts of all sentient beings so that he can understand their thoughts, their understanding, their orientation, and so on. Samantabhadra says, "World Honored One, I always use my mind to listen in order to distinguish the variety of views held by human beings."

Samantabhadra listens so well that he can hear the thoughts of a sentient being extremely far



away separated from him by worlds as countless as sands in the Ganges River. ("If in a place, separated from here by a number of worlds as countless as the sands in the Ganges, a living

help a being that has made these vows.

What does the six-tusked elephant represent? It is also mentioned in the *Lotus Sutra*, in the chapter on the Contemplation of Samantabhadra Bodhisattva, where it states that wherever sentient beings take Samantabhadra's vows, Samantabhadra will go to help them riding on a six-tusked white elephant. The *Surangama Sutra* does not say that the elephant is white, but "white" represents the purity of the Bodhisattva's activities.

Why does the elephant Samantabhadra rides have six tusks? The six tusks represent the six paramitas of Buddhism: giving, following the precepts, patience, diligence, concentration and wisdom. I said earlier that the vows of Samantabhadra Bodhisattva encompass and represent all bodhisattva activities. The six tusks of the elephant represent the six paramitas and so also represent all the myriad activities of bodhisattvas. These tusks are both useful and ornamental. The six paramitas are used to help sentient beings, and they are an adornment of Samantabhadra Bodhisattva.

Samantabhadra says, of a person who takes his vows, "Even if he is unable to see me because of his great karmic

obstruction, I secretly lay my hand on his head to protect and comfort him so that he can succeed." If the practitioner does not have too many karmic obstructions he may be able to see Samantabhadra Bodhisattva in front of him, riding on a six-tusked elephant.

Samantabhadra Bodhisattva's description of his complete penetration is different from the de-



Edward Peters

being practices Samantabhadra deeds, I mount at once a six tusked elephant and reproduce myself in a hundred and a thousand apparitions to come to his aid.") If a sentient being generates Samantabhadra's vows and wants to practice the Bodhisattva Path, Samantabhadra will go there and help him. In fact, the Bodhisattva will manifest in hundreds and thousands of emanations, and each will go, riding a six-tusked elephant, to



scriptions of the other twenty-four Bodhisattvas who speak in this section of the *Surangama Sutra*. The other Bodhisattva disciples of the Buddha explain their enlightenment, while Samantabhadra Bodhisattva explains how he helps others. He says that he helps whoever aspires to practice his vows. Finally, Samantabhadra talks a little bit about his own practice, but he does not explain exactly how he realized enlightenment. He says, "As the Buddha now asks about the best means of perfection, according to my personal experience, the best consists in hearing with the mind, which leads to non-discriminative discernment." He does tell us, then, that he realized enlightenment through hearing with the mind.

Samantabhadra's vows are appropriate for practitioners at all levels. How can we use them if we are at a beginning level?

*Master Sheng-yen:* This is a very important point. We can use Samantabhadra's vows to follow the Bodhisattva Path because Samantabhadra's activities encompass all bodhisattva activities from the most elementary to the most advanced. But what does an elementary level of bodhisattva activity mean? The important thing to understand is how we must listen. Not just with our ears, but our minds must listen to the minds of others. Do not be limited by what you hear, by the words that are chosen, but try to understand the mind of the person who is talking. Rely on the conscious-



GYSh

Why did listening with the mind and the complete penetration of the consciousness of hearing lead Samantabhadra to make the ten great vows? That is not explained. But once Samantabhadra experienced complete penetration of the consciousness of hearing, he had no obstruction to his wisdom and reached the highest attainment.

How is Samantabhadra's Complete Penetration of the Consciousness of Hearing relevant? What good does it do us, who do not have complete penetration of the consciousness of hearing? How can we make use of this?

*Question from the audience:* You said that

ness of hearing. This is not easy, but it is important. It takes practice.

I knew a mother who had to be away from home for a few months. When she returned her daughter began to cry. The child beat, kicked and yelled at her mother, saying, "I don't want you to come back. I don't want you to come back!" But what were the child's true feelings? I'm sure she meant the opposite of what she said.

Do not listen only to words. Try to listen to the hearts and minds of the people around you.



## News from the Center:

### Master Sheng-yen's Meeting With His Holiness, the Dalai Lama

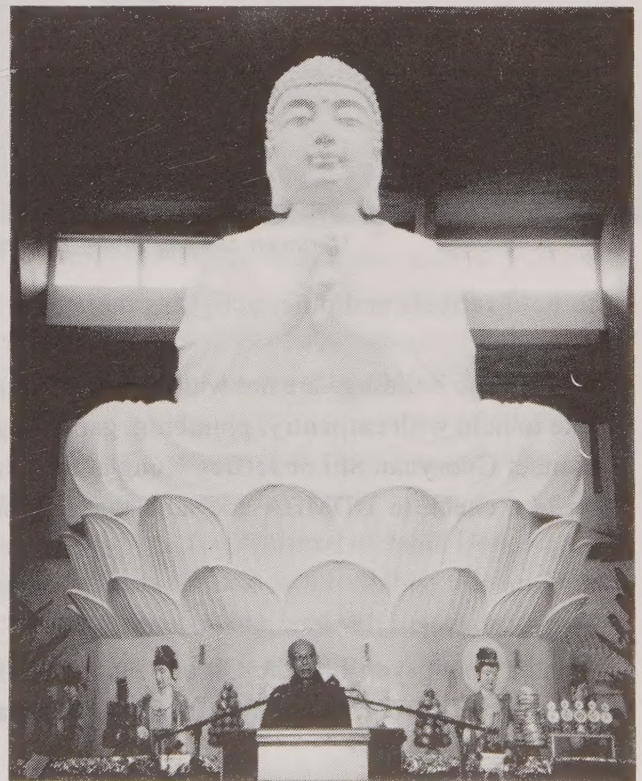
On March 24, 1997, His Holiness, the Dalai Lama and Master Sheng-yen met at the Fu Hua Hotel in Taipei to discuss Chinese Vinaya practice (the Buddhist monastic precepts and codes of conduct). Gaining an understanding of Chinese monastic practices and transmission was one of the reasons the Dalai Lama traveled to Taiwan, and Master Sheng-yen is considered an expert on these. The two masters compared Chinese and Tibetan practices and discussed lineages and transmission based on their extensive knowledge of the Buddhist scriptures and precepts and their personal experiences. The Dalai Lama stated that he wished to understand the continuity of the Chinese lineage as a prelude to the revival of the transmission of Bhiksuni (nun) precepts in Tibet. Master Sheng-yen described the history of the Chinese lineage and then discussed current Taiwanese monastic practice.

After their conversation, Master Sheng-yen presented the Dalai Lama with two of his books and with a calligraphy stating: "The wise confronts no difficulties. Those who are righteous do not perceive enemies." In his presentation, Master Sheng-yen described His Holiness, the Dalai Lama as a humble and wise person, truly sincere and compassionate. The Dalai Lama graciously presented the Master Sheng-yen with twelve volumes of his writings and a small figure of Shakyamuni Buddha. He donned full monk's robes in honor of Master Sheng-yen for their formal photograph together.

His Holiness, the Dalai Lama invited Master Sheng-yen to Dharamsala to give a series of presentations at a conference on the Bhiksuni precepts. They made plans to meet in May, 1997 in New York at the opening ceremony and dedication of the Great Buddha statue at Chuang Yen Monastery. They vowed to continue their friendship and work together in the future.

### Bus Trip to Chuang Yen Monastery

The Chuang Yen Monastery in Carmel, NY, had an opening ceremony for its Main Hall, which accommodates the largest Virocana Buddha statue in North America, on May 24th. Thousands of Buddhist devotees and dozens of dignitaries including His Holiness, the Dalai Lama and Master Sheng-yen attended the ceremony. So many people wanted to go that the Center chartered two buses. A task force was formed to plan the trip so that participants could enjoy the ceremony in an orderly and peaceful manner. Center emblems and ties were distributed to distinguish members from the crowd, and hats, bottled water and beach towels were provided for everyone's comfort during the open air ceremony.





On May 24th, the task force was at the Center before 6:30 AM and two buses carrying over one hundred passengers left on time at 7:30 AM. On the way, all participants were reminded to be mindful of their Ch'an practice as a group and not to be disturbed by the outside interferences. They arrived at the Monastery a little after 9:00 AM, just in time for the opening ceremony. About five thousand people gathered in the open square of the Main Hall under the hot May sun. The Dalai Lama and Buddhist luminaries from all over the world gave their blessings and prayers for the Main Hall and its Buddha statue. A huge TV screen was set up in the square so that everyone could see the ceremony held in the Main Hall. The Center group stood in the open square for three hours with the help of their hats and water.

After a lunch break there was an offering of prayers for world peace, followed by entertainment. The Center group finally left the Monastery at 5 PM. All participants felt exhausted but happy to have experienced such a grand and solemn gathering.

### **DDMBA Shawangunk Retreat Center**

The new Dharma Drum Mountain Buddhist Association purchased a retreat center on July 3rd, 1997. It is located at the foot of Shawangunk Mountain in the town of Shawangunk in Ulster County, New York, about two hours drive from New York City. It is on 87 acres of land, including a five acre lake,

and has three large buildings, a main house with seventeen rooms, a dining hall and a recreation hall which will become the Ch'an hall. There are also four bungalows, which can sleep thirty people each, a garage and a number of small out-buildings. We plan



*The main building at the new retreat center*

to hold retreats and other activities there, and to transport people there for activities.

Most of the buildings are not winterized, and quite a bit of renovation will need to be done. If you would like to help with carpentry, plumbing, gardening, painting, sewing meditation cushion, and so on, please contact Guo-yuan Shi or Jeffrey Kung at the Ch'an Center. If you would like to make a donation please write a check to DDMBA and note that it is for the building fund. Thank you.

### **Other News:**

Master Sheng-yen left the Ch'an Center on July 4th, 1997 and arrived in Taiwan on July 6th. Guo Shun-she also returned to Taiwan for further training at Master Sheng-yen's monastery. Master Sheng-



yen will return to New York on Oct. 15.

There are two new postulants resident at the Center. Iris Chyan, from Taiwan, arrived at the Center on June 26th. She completed a Masters degree in Chemistry at Clemson University in South Carolina, and has since been working in Taiwan for two multi-national companies, Unilever and S. C. Johnson and Son, as Quality Assurance Manager and Research and Development Manager, respectively. She feels that the teachings of the Dharma match her mind and intentions for her life very well, so that becoming a postulant seemed a very natural change for her.

Ashley Poy arrived from Toronto on July 16. He has just finished a BA in social work. He found that the western approach to social work does not recognize the spiritual aspect of the human being, although it is very pragmatic in a material sense, which is important. However, he feels that he is more interested in helping people in a spiritual way, and so he has become a postulant bihksu.

This will be the last issue of the Ch'an Newsletter. We are re-designing the Magazine, and in the future it will include news and upcoming events.

## Upcoming Events:

### Special Seminars:

The Ch'an Center will host two scholarly seminars this fall. On Friday evening, Sept. 12, and Saturday Sept. 13, **Dr. Albert Welter** of the University of Winnipeg, Canada, will present the first seminar, **"Yung-ming Yen-shou, Ch'an and Pure Land: The Search for an Authentic Form of Buddhism."** We have been fortunate to be able to publish an article by Dr. Welter in the Summer and Fall 1996 issues of the Ch'an Magazine. Dr. Welter describes the upcoming seminar as follows:

The attempt to create a modern, relevant form of Buddhism has privileged certain interpretations of Buddhism over others. In the East Asian context, one of the most neglected figures is Yung-ming Yen-shou (904-975), a seminal figure in the history of Chinese Buddhism who lived during the important transition from the T'ang to the Sung dynasty. While Yen-shou's contributions are frequently acknowledged, his interpretation has typically been marginalized in Buddhist circles with terms such as "scholastic Ch'an" and "syncretism" (often characterized in terms of Ch'an/Pure Land syncretism), placing him at odds with the notion of a "pure" Ch'an that has dominated modern Ch'an ideologically. Yen-shou lived through a period of immense social, political and religious upheaval. His interpretation of Buddhism was framed by the world he experienced, and can be considered as a creative response to unprecedented realities. In the current series of presentations, I will attempt to recreate Yen-shou's search for an authentic form of Buddhism by placing it within the context of his own times. I will argue that Yen-shou has been largely misunderstood and cast as a figure suitable to the realities of later Buddhists, resulting in the image of Yen-shou current at present. I will also suggest that as a Buddhist thinker and practitioner, Yen-shou offers an intellectually balanced, socially responsible, and religiously engaged form of Buddhism. The presentations will raise the question of what an authentic form of Buddhism is, and how it can be realized in the context of lived experience.



Topics covered will include a historical overview of the life of Yen-shou and the place he occupies in, the transition from T'ang to Sung Buddhism, Yen-shou's interpretation/understanding of Ch'an, Yen-shou's relationship with Pure Land, and his interpretation of Buddhism, both from a theoretical and practical standpoint.

The second seminar will be presented by **Dr. Robert Gimello** on Friday evening, Sept. 19 and Saturday, Sept. 20. Professor Gimello will speak on "**Bodhisattva Manjusri and the Hua-yen tradition.**" Professor Gimello presented a seminar on Hwa-yen Buddhism at the Center in June, 1995, which was well attended and much appreciated.

### Other Events:

Please call for more information or to register for the following events.

**Beginner's Meditation Classes:** Saturdays, Oct. 18 and Dec. 13, 9 AM to 1 PM. This four hour class includes instruction on methods of sitting, breathing, walking, sleeping, yoga, self-massage, theories and obstacles in meditation, and progressive stages towards enlightenment.

**Introductory One-day Retreat:** Saturdays, Sept. 27 and Nov. 8, from 9 AM to 5 PM.

**All-day Sitting:** Oct. 11 and Nov. 1, from 9 AM to 8 PM.

**Three-day Ch'an Retreat:** Saturday, Aug. 30, 9 AM to Mon., Sept. 1, 5 PM. This retreat may be held at the new upstate retreat center!

**Seven-day Ch'an Retreats:** Friday, Nov. 28 to Fri., Dec. 5, and Thurs., Dec. 25 to Thurs., Jan. 1. Please call or write for an application.

**The Bodhisattva Precepts** will be taught and then transmitted by Master Sheng-yen from Friday Dec. 5 through Sunday Dec. 7, immediately after the Thanksgiving Seven Day Ch'an Retreat.

**Taking Refuge:** Sunday mornings, 9 AM to 10 AM, Oct. 19, Nov. 9 and 23, and Dec. 14 and 21.

**Wednesday Dharma View Class:** 7 to 9 PM, Oct. 22 and 29, Nov. 5, 12, 19 and 26, and Dec. 10, 17, and 24. Master Sheng-yen will explain Mahayana Buddhist concepts such as Buddha-nature, the practice of the precepts, concentration and wisdom, the Four Great Vows and taking refuge in the Three Jewels.

**Friday Night Ch'an Class:** 7 to 9 PM, Oct. 31, Nov. 7, 14 and 21, and Dec. 12 and 19. Master Sheng-yen will continue to speak on *The Book of Serenity*, a collection of one hundred kung-ans.

On **Saturday, Sept. 6**, from 9 AM to 5 PM, the Dharma Drum Mountain Buddhist Association will sponsor our first Buddhist sports event, a **Field Day** at the New Town High School track field in Elmhurst. Events will include basketball, volleyball, badminton, egg-rolling, a three-legged race, a tug of war, and more. Participants of all ages and abilities are welcome. Please call the Center to register. Our very popular **Vegetarian Cooking Class** will be held twice, on Sundays, Sept. 14 and Oct. 5, from 3 to 7:30 PM. The class includes dinner. Please call to register.

On Friday evening, Oct. 17, **Thich Nhat Hanh** will be at the Center for a **Book Party for Complete Enlightenment**, a new translation of the *Sutra of Complete Enlightenment* with commentary by Master Sheng-yen and an introduction by Thich Nat Hanh.

On Sunday, Oct. 19, from 1:30 to 3:30 PM, Master Sheng-yen will give a **Special Talk** on "Ch'an and Contemporary Life."

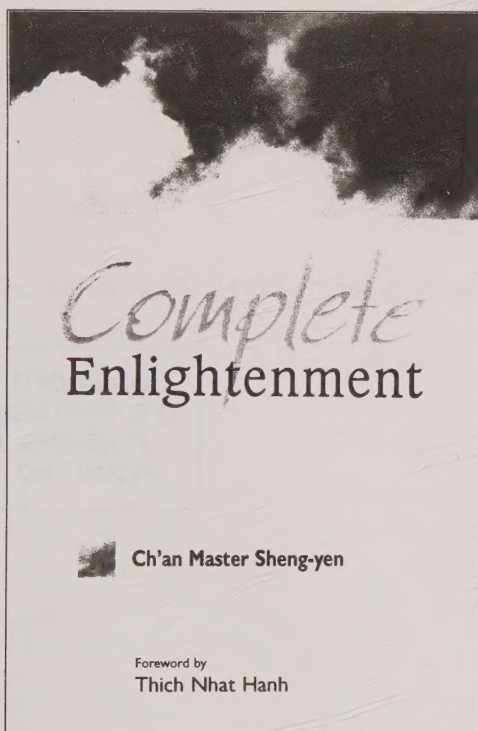


## Dharma Drum New Title Autumn 1997

*"All projections of sentient beings  
are like flowers in the sky.  
When the illusory flower vanishes,  
the sky is not marred."*

### *Complete* Enlightenment

is the first authoritative translation and commentary on *The Sutra of Complete Enlightenment*, a central text that shaped the development of East Asian Buddhism and Ch'an (Zen).



"Please enjoy this beautiful translation of the sutra and also the valuable commentaries and instructions offered by this great and rare teacher."

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*Harvard International Review*

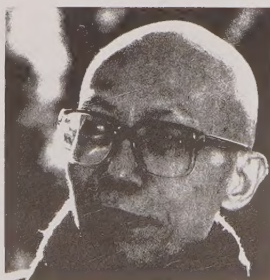
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Master Sheng-yen



## Ongoing Activities, except during retreats:

**Recitation Group:** Mon. evenings from 7:30 to 9:00 P.M. Amitabha Buddha recitation in Chinese, and prostrations.

**Group Meditation:** Tues. evenings from 7:00 to 9:00 P.M.

**Ch'an Sitting Group:** Fri. 7:00 P.M. to 9:00 P.M., with a social half hour until 9:30. An evening of sitting and walking meditation, with a short talk on the application of Ch'an to daily life or the concepts and methods of Ch'an. This is also an opportunity to ask Master Sheng-yen or one of the resident monks for guidance in practice. Please call for details.

**Sunday Program:** Meditation, chanting, vegetarian lunch, afternoon talk and afternoon meditation. 10:00 A.M. to 4:30 P.M.

**First Saturday of each month:** One day Ch'an retreat, 9:00 A.M. to 8:00 P.M. Please call for details and to register.

**Last Saturday of every other month:** Beginners' Meditation Workshop. In English: 9:00 A.M. to 1:00 P.M. In Chinese 2:00 to 6:00. Please call for details and to register.

**Saturday Sittings:** Every Saturday, except when other meditation is scheduled, from 9 AM to 3 PM.

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